

A<sup>3</sup>  
DEFENSIVE<sup>3</sup>  
VINDICATION<sup>4</sup>

OF THE  
Publike Liturgy,  
{ Established Ceremonies,  
{ And settled Patrimony,  
OF THE  
CHURCH OF ENGLAND;

Against

Such as (putting themselves to an  
ill occupation) have unjustly impeach-  
ed, or oppugned them.

By

A peaceable Sonne of the same Church, no  
way addicted to Novelty or innovation.

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*If any man lust to be contentious, we have no such custome, neither the Churches of God.*  
1 Cor. 11. 16.

*Quare in precisione vultis magnificare nomen domini? quare duos populos ex uno vultis  
facere?*

*why will you in a schismaticall precisenes magnifie the Name of God? why will you make  
two divided nations, or people of one?*

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London, Printed by J. R. for R. Whittaker, and I. Williams, and  
are to be sold at their Shops in Pauls Church-yard. 1641.

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**I** Or the publike Liturgy of our Church, (which is the first thing I undertake to defend) some there be that except against it, because it is a set prescribed Liturgy, but these men who mislike that any set form of Prayers should be imposed in the publike Service of God, may do well to consider that God himself not onely allowed, but prescribed set forms of Prayer to the Priests of the old Law, teaching them with what form of words they should blesse his people, *Numb. 6. 23.* and deprecate his Judgements, *Joel 2. 17. Hosea 14. 2.* that our blessed Saviour in the new Testament, prescribed a form of prayer to his Apostles, as *St. Iohn* the Baptist, his immediate fore-runner had formerly done to his disciples, *Luke 11. 2.* that the prayer which *Moses* pronounced at the removall, and resting of the Ark was a set form of Prayer, *Numb. 10. 35, 36.* that all the *Psalms* of *David* are prayers, or praises of God in set order, that to serve God with any set form of Common prayer is superstitious, *Hooker lib. 5. eccles. polit. § 26.*

The best stratagem that Satan hath, who knoweth his kingdom to be no way more shaken then by the publike devoute prayers of Gods Church, is by traducing the form and manner of them to bring them into contempt, and so to shake the force of all mens devotion towards them: from this forge hath proceeded a strange con-

forms, and words, answering the length and number of Musick notes; that Saint Paul often used the same set form of prayer without variation, *Rom. 1. 7. 1 Cor. 1. 3. 2 Cor. 1. 2. Gal. 1. 3. Ephes. 1. 2.* and it is vain to think that a set form of prayer should not be as pleasing, and acceptable unto God, as that which is varied, or that God should be so delighted with varying of words and phrases, that when we have the same suits and requests to make unto him daily: Yet we must alter our words and manner of asking, otherwise he will be displeased with our prayers: Surely our Saviour was of another minde, who best knew the minde of his heavenly Father, for though he had a better gift in praying than any man in the world, and could have varied his words better than any other; yet when he had the same suit to make unto his father, he used the same words divers times, saying once, again, and yet a third time, *Father, if it be possible, let this Cup passe from me, Matth. 26. 44.*

But, say these men, we cannot pray with the spirit, and use a set Form of Prayer: why not? There are but two acts of the spirit about prayer, the one of direction, to direct us how to pray, the other of assistance, to assist us in praying; and I hope those that use prescribed set Forms of Prayer, do pray by the direction of the spirit, as well as those that use conceived extemporary prayers, nay, we are bound to beleeve



believe that the Spirit of God was rather with the <sup>b</sup> Church, to direct her how to conceive, frame, and pen set Forms of Prayer for the behoof of all her children, than with those, who preferre their sudden undigested prayers, before the excellently conceived, and well digested Prayers, or Collects of the Church.

And for the second, why may not the Spirit of God assist us in praying by set Forms of Prayer, as well as in reading set Chapters and Lessons, or in singing set Psalms? *De Quin- ti hunc colorem.*

Others there be, who allowing set Forms of Prayer, yet will by no means allow of ours; but therein they shew themselves to be of a different judgement from the glorious Martyrs, and other holy Divines of our Church, who did highly approve of our Communion-book, and were ready to maintain against all opposers, that it was in no thing repugnant, but in all things agreeable to the Word of God.

Archbishop *Cranmer* offered (so he might have the assistance of *Peter Martyr*, and a few others) to make it evident, and to prove against

them, and the reasons given in the twelfth Canon of the *Milevian Council*. *Ne forte aliquid contra fidem vel per igno- rantiam, vel per minus studium sit compositum.* Least by a sudden extemporall effusion of prayer without good advice, and meditation some expressions might slip from him, either thorough ignorance, or carelesse- ness, which were not consonant to the faith of Christs Church, no, nor bespeaking the majesty of Almighty God. As it was then set forth by King *Edw. 6.* Acts and Mon. fol. 1571.

all gain-sayers, that were of a contrary opinion, That all things in our Communion-Book, were agreeable to the Word of God, correspondent to that which Christ and his Apostles delivered, and the Primitive Church observed. \* Martin Bucer being intreated to give his judgement of our Service-Book, resolved upon mature deliberation, that there was nothing therein contained, which was not taken out of the Word of God, or at least, consonant to Gods Word, being rightly understood, and not misinterpreted. Bishop Ridley in a Letter of his to D<sup>r</sup>. Grindall (who was afterward Archbishop of Canterbury) writeth thus of the Service-book, The Church of England if late, saith he, hath the whole Service, all common and publike Prayers ordained to be said, and heard in the Congregation, framed and fashioned to the true veins of holy Scripture : And when he understood from D<sup>r</sup>. Grindall, who was then beyond Sea, how M<sup>r</sup>. Knox took many cavelling exceptions at our Liturgy, to the great disturbance of the Church there : † he wrote back unto him in this milde, yet passionate manner : Alas that our brother Knox cannot bear with our Book of Common-Prayer, in matters against which, although I grant a man of wit and learning may finde to make some colourable exceptions : yet I suppose he cannot soundly by the Word of God, disprove any thing in it. Bishop Jewell in his Apology for the Church of England, professeth, \* That

\* Librum sacramentum quantum potui per interpretationem cognovi, nec quicquam in illis deprehendi quod non sit ex auctoritate divina sumptum aut saltem ei non adversetur commode acceptum huc. inter script. Anglic. p. 456.

† The copy of the letter is extant in Dr. Comwells brief answer to Mr. Burges, Reasons p. 59.

e. Intel. Apol. pro ecclia. Angl. accessimus quantum maxime possumus, ad rectissimam Apostolorum & veterum Catholicorum Episcoporumque sententiam, nec

sententiam doctrinam nostram sed etiam Sacramenta, precumque publicarum sanctorum ad servandam & instituta di. eximus.

in our Doctrine, Discipline, and Service, we come as  
 near as we could possibly, to the Apostolicall Church,  
 and ancient Catholike Bishops. M. Dering, in a  
 book of his called, A spare restraint, makes  
 this challenge to M<sup>r</sup>. Harding, look, saith<sup>a</sup> he, if  
 any line be blameable in our Service, and take hold of  
 your advantage; our Service is good and godly, every  
 tittle grounded upon holy Scripture, and with what face  
 dare you call it darknesse? Lastly, D<sup>r</sup>. Taylor was  
 so in love with the Service-Book, that he<sup>a</sup> used  
 it to his comfort all the time of his imprisonment, and  
 at his Martyrdom, commended it, as the last token of his  
 love, to his dear wife.

And these men were in that age the Dia-  
 monds of the Churches ring; and many of  
 them sealed the truth they held, not onely with  
 danger and exile, but with their blood: Yet  
 now he is but a mean silly man in repure, that  
 cannot spy much superstition, much Popish  
 trash and idolatry in that godly book, which  
 the holy Martyrs, and best learned men of our  
 Church<sup>a</sup> then living, did highly commend, and  
 approve to be in all things agreeable to the  
*Frankford*, wrote to the like exiles at Zurich, perswading them to stand to the death  
 for defence of our Church service and ceremonies, and Master Fox was one of them  
 that subscribed to the letter. Discourse of the troubles at *Frankford*, Fol. 16. 17. 22. 23.  
 See<sup>a</sup> And not onely of our Church but some also of forreign Churches, as *Alexander*  
*Alesius* (a worthy Scotman of great account and name) who much commends our  
 Book of Common prayer, and the ordering of our Church according therunto,  
 calling it *preclarissimum & divinum solum*, and he complaineth that any contentious  
 mindes should move any so to dislike it, and saith that the contentious of *Luzerna* about  
 this Book comes from the devil, who failing one way seeks another way to d. mischief to  
 the Church. *Proem.* before his translation of the Common-prayer Book in 1574.  
*Anglican. Muscr. fol. 373. 375.*

Word.

Word of God, and to the most ancient and best reformed Liturgies in all ages.

*Polycarps* speech shall end this point, *O Deus in qua tempora reservasti nos? Oh God, for what times hast thou reserved us?* wherein that Service of thine, which hath heretofore had the high approbation, applause and commendation of many learned Divines, and glorious Martyrs, is now in every Parish almost thorowout the Kingdome, neglected, vilified, contemned, as popish and superstitious, by persons of mean quality, & meaner knowledge. I beseech those who have power in their hand to redresse things amisse both in the Church and State, that they would not suffer this sacred Form of Gods Service to be exposed any longer to the carelesse neglect, to the proud contempt and scorn of newfangled, and misaffected persons, whose particular exceptions against it, or any

Many things our non conformists say are amisse; many instances they give of things in our Common-prayer, not agreeable as they pretend with the Word of God. It hath in their

eyes too great affinity with the forme of the Church of *Rome*, it differeth too much from that which Churches elsewhere reformed allow and observe; it is not or derly read nor gestured as becometh; attire disfaceth it; it requireth nothing to be done which a child may not lawfully do; it hath a number of short cuts or shreadings, which may be better called wishes, then prayers, it intermingleth prayings and readings, &c. it is too long, and by that means abridgeth preaching, it appointeth the people to lay after the Minister, it spendeth time in singing, and in reading the *Psalms* by course from side to side, it useth the Lords-prayer too oft, the Song of *Magnif. Benedictus*, and *Nunc dimittis*, it might very well spare, it hath the *Letany*, Creed of *Athanasius*, and *Gloria Patri*, which are superfluous, it craveth earthly things too much, some things it asketh unreasonably, as deliverance from thunder, and tempest when no danger is nigh. Some in too dissident manner, as that God would give us that which we for our unworthynesse dare not aske. Some which ought nat to be desired, as deliverance from sudden death, riddance from all adversity and the extent of saving mercy towards all men; all which exceptions *Hooker* answereth punctually and fully, and so as may give any intelligent and iudicious Reader, abundant satisfaction, *Lib 5. p. 241, 242, &c.*

passage

passage in it, have received full, particular, abundant satisfaction, by the learned pens of *Hooker, Cowell, Hutton, Fisher, &c.*

I I Now secondly for the Ceremonies, as they are used in our Church, howsoever some do take offence at them, yet they can give no just offence: for we put no merit, no matter of salvation, no worship of God in them; we use them not for exercises of piety, but onely for<sup>m</sup> order, and decency, according to that generall Church Canon of the Apostles, wherein he prescribes that all things in the Church *be done decently, and in order*, 1 Cor. 14. 40. which Apostolicall Canon being a Canon of Canons, by which all Ecclesiasticall Canons are to be<sup>n</sup> regulated and squared, calls for comelineffe, and order in the Church, and requises that all outward duties of Gods publike worship and service, be performed in the face of the Church, after a decent, comely, and orderly manner.

Comelineffe becomes all actions, but more especially religious actions, and is duely to be observed in all places, but chiefly in the Church, which is *adorned as the School of comelineffe*, as *Clemens Romanus* calls it, *lib. 8. cap. 3*.

For the Church is Gods House, the place of his speciall presence, and if men be carefull in the presence chamber of an earthly King, to do nothing uncomely, or unbeseeming the respect which they owe to so great a Majesty, much

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more

<sup>m</sup> These ceremonies are retained for a discipline and order, which (upon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods Law: in the Preface before the Book of Common prayer. Vain then and ignorant is there doubt, that think our ceremonies are imposed as parts of Gods proper worship. <sup>n</sup> *Regula est, ad quam omnia que ad exemplum polint imitari, exigere conuenit. Calo in Loc.*

more ought we to be carefull in the House of God, which is the presence Chamber of the King of Kings, to do nothing uncomely or unbecoming so great, and sacred a Majesty.

And as all things in the Church are to be done decently, or in a comely fashion, so are they to be done orderly, for where disorder is, there is tumult and confusion, but where order is, there is discipline and peace, tis *S. Ambrose* glosse upon the forecited Canon of the Apostle, by vertue of which Canon the Apostle gives power and authority to all Christian Churches to make orders, to ordain rites, and ceremonies for the more decent, and orderly performance of Gods publike service, and wills all who live under the Government of such particular Churches obediently to conform themselves to the orders of the Church wherein they live.

First the former Rule or Canon prescribed by the Apostle, is (saith *Pareus*) of very great importance, *Et universaliter ad ecclesiam pertinens, and doth universally concern all Christian Churches throughout the world, decorum enim & ordinem eorum arbitrio relinquit, for it leaves all matters of outward order, and decency in the Church, to the free disposal of Church Governours. When the Apostle saith *parva videtur* Let all things be done, *ritus externos in libertate nostra ideo relinquit, ne putaremus cultum dei illis inclusum, he leaves the ordering of all externall or ceremonious rites in every particular Church**

Church to their free power, and determination, least we should deeme them essentiall parts of Gods worship, and of absolute necessity to salvation, saith Calvin, in the judgement then both of Calvin and Pareus every Christian Church hath warrant from the forecited Apostolicall Canon to ordain externall rites and ceremonies, and to make ecclesiasticall Lawes and Canons for the more decent and orderly performance of all religious duties in their publike assemblies.

That their is such a power left to each Church, and to Church Governours it is evident, for if every man might do what he list, and serve God at what time, in what place, after what manner he pleased, or according to his own humour and fancy; what other can be the issue, and sequell of such licentious, and unrestrained liberty, but infinite distraction, and disorderly confusion in the Church! For the preventing of which, we must of necessity grant, if we will be reasonable, that each Christian Church hath power to make lawes, and to ordain rites for decency and orders sake, and to command, and force her children obediently to observe them.

And their is not any reformed Church but is of this minde, they all with one consent hold this opinion, that it is not necessary ecclesiasticall rites, and ceremonies should be in all places alike, but that they may be divers in divers Countries and Churches, so that nothing be

These things the Lord left to the liberty of every Church, partly because they are not of the substance of his worship, but adjuncts onely; partly because one form thereof cannot fit every Country, but must be varied, and applied to severall nations and times, as shall be found most convenient thus teacheth S. H. crome, E. i. 28. concluding with this saying *unaqueque provincia abundanter suo*, thus S. August. E. i. 86. 118. 119. and thus Zanchius (the great reformed Schooleman) Tom. 3. loc. 16. d. tradit. ecclesiast. pag 821.



ordained against Gods Word, that this is the judgement of our Church is plain from the 34. Article, that all reformed Churches are of the same judgement with ours, M. Rogers in his explication of that Article makes it manifest by particular instances.

And reflect your eyes back to the primitive times, and you shall finde that even in those dayes every particular Church was allowed to have those orders, and ceremonies, which she in her wisdom thought most fitting, and convenient. So we read that some Churches used to receive the Sacrament thrice, others twice a week, others onely upon the Lords day, some Churches gave the Eucharist in the morning, some at even *Aug. Epist. 118. ad Ian.* some Churches did dip the infant baptized thrice in the water, others but once onely as *Tertullian* witnesseth, *de Coron. milit. cap. 3.* all which Churches notwithstanding the diversity of these, or the like ceremonies, were the true Churches of God, and held Union and Communion one with another, *Dissonantia in his non sustulit consonantiam fidei*, they knew that although the Kings daughter were all glorious with n, yet her cloathing was wrought about with needle work of divers colours, by which needle work of divers colours, S. *Augustine* understands the diversity

\* Sit una fides  
universæ, quæ  
ubique dilatatur,  
ecclesiæ tanquam  
intus in mem-  
bris, etiam si  
diversa fidei unitas  
quibusdam di-  
versis observatio-  
nibus celebratur,  
quibus nullo mo-  
do quod in fide  
verum est, impeditur. Omnis enim pulchritudo filie Regis intrinsecus, ille autem observatio-  
nes quæ varie celebrantur, in eius veste intelliguntur, unde dicitur in similibus aureis cum  
amictu variatur, s. dea quoque vestis ita diversis celebrationibus variatur, ut non ad vestis con-  
secrationibus dissipetur. *Aug. Epist. 86. ad casul.*

of ceremonies in particular Churches, and if the judgement of one or two Churches must be hearkened unto, and may not be despised, or contradicted rashly: much more ought the judgement of all reformed Churches to be regarded.

Certainly for a few persons to call in question that which hath been held for a truth at all times in the true Churches of God, argues such singular persons to be singularly proud, and possessed with a spirit of contradiction.

I will conclude this point with the judgement and resolution of judicious Calvin, who in the fourth of his institutions, Cap. 10. § 30. resolves thus, *Dominus totam verae iustitiae summam, &c.* God saith he, hath in the Scripture evidently set down the whole sum of true righteousness, and all the essentiall parts of his worship, without omitting any thing necessary to salvation, and in these he is the only Master to be hearkned unto: but as for outward Discipline it pleased him not to prescribe punctually, and in particular what we should follow forseeing that this dependeth upon the divers condition, and state of times, knowing very well that one form or fashion in these externals would not fit all ages, in this case therefore we are to have recourse unto the generall rules of order and decency, [*quae pro moribus uniuscuiusque*]  
These things must evermore be unalterably the same in all Churches, but the circumstances and ceremonies of his publike worship, as of place, time, ornaments, gesture, &c. he hath left to the wisdom of every nationall Church, to determine and make choice of, so that all things be done according to the Canon of Canons, delivered by S. Paul, 1 Cor. 14. 40.

This is not the doctrine of Calvin only, but it is the constant doctrine of all Orthodox Divines and Churches both ancient and modern, that God hath sufficiently and perspicuously delivered the whole substance of his own proper worship, and all things necessary to mans salvation in the holy Scriptures; and that

*gentis & seculi variè accommodari debent ad ecclesiæ adificationem*] which are diversly to be accommodated according to the manners of severall Nations and ages as shall be most for the behoof, and edification of the Church.

Now as particular Churches have full power, authority, and Commission to make Ecclesiasticall laws and constitutions, and to prescribe Rites and Ceremonies for the more decent, and orderly performance of religious duties in their sacred assemblies, by vertue of the former Apostolicall Canon, so by the regular precript of the same Canon, they that live under the government of such Churches, are to conform themselves to the orders of the Church in which they live, and respectively with ready obedience to observe the same.

*Disciplina multa est in his melior gravi prudentique Christiano quam ut eo modo agat quo agere viderit ecclesiam ad quamcumque forte devenit.*

*August. Epist.*

*118. ad Casulan.*

*¶ Tu ad quam*

*forte ecclesiam*

*veneris: eius morem serva si*

*eniquam non vis*

*esse scandalo nec*

*quemquam libi.*

*Idem. Ibid. sed ex ore Ambrosii.*

*¶ Quod neque contra fidem, neque contra*

*bonos mores iniungitur, indifferenter est habendum, & pro eorum inter quos vivitur societate*

*servandum est. Idem. Ibid.*

S. Austin<sup>s</sup> saith, That there is no rule of discipline so fit for a grave and prudent Christian, to regulate his carriage by, then to do after that manner as he seeth the Church to do unto which it falleth out that he shall chance to come, and that to whatsoever Church he cometh, he ought to observe the customes, or ceremonies which be there in use, if he will not give scandall unto others, nor receive scandall from others. Provided alwayes, that the customes their used, be neither opposite to the faith, nor yet contrary to good

manners :

manners : which counsell S. *Ambrose* gave to *Monica* the mother of S. *Augustine*, to direct her how she ought to behave her self in the Church of God, and whosoever he be that will not observe the decrees of Church Governours in *his de quibus nihil certi statuit Scriptura*, in those things concerning which the holy Ghost hath set down, no certainty in the Scripture, he offendeth God, who hath given power to his Church, to enjoin the observation of such ceremonies, which power were fruitlesse, and to no purpose, if men might do what they list, contrary to the ceremoniall constitutions of the Church.

But is not this an abridgement of Christian liberty, to restrain and limit the use of a thing indifferent ? No certainly for to make the restraint of the outward man in matters indifferent, an impeachment of Christian liberty, what is it else but even to bring Anabaptisme, Anarchy, rebellion, popular parity, disorder, and confusion both into the Church, and State, and to dissolve the bond of subjection, and obedience to lawfull authority.

Consider (I pray you) wherein can the power and authority of superiours properly consist, and the duty, and obedience of inferiours be shewed towards them, if not in these indifferent, and arbitrary things, for things absolutely  
 " necessary

¶ Hoc adven-  
 dum quod que-  
 dam sunt pura  
 bona quedam  
 pura mala, & in  
 his nullum debet  
 hominibus obedi-  
 entiam, quoniam  
 nec illa omittenda  
 sunt, etiam  
 cum prohibentur,  
 nec ista vel cum  
 illis nec committenda  
 inter hec  
 sunt media que-  
 dam que pro  
 modo, loco, tem-  
 pore vel persona  
 & mala possunt  
 esse & bona, &  
 in his lex posita  
 est obedientie, in  
 his finis non est  
 nostrum sensum  
 sententie, nec scri-  
 bere magistrorum,  
 Bern. epist.

7.

D. Sanderson.

necessary, as precisely commanded of God,  
 we are bound to do, whether humane autho-  
 rity require them or not, and things absolutely  
 sinfull, as precisely, and determinately for-  
 bidden by God, we are bound not to do, whe-  
 ther humane authority forbid them or not:  
 there are therefore none other things left,  
 wherein to expresse properly the obedience  
 due to superiour authority, but things in their  
 own nature indifferent, and whosoever shall  
 interpret the determination of Superiours in  
 the use of things indifferent to be prejudiciall  
 to Christian liberty, or under that colour shall  
 exempt Inferiours from their obedience to such  
 determinations, he is one of those (saith a  
 learned Divine of our Church) of whom S.  
*Iude* speaks, that *dispiseth Government*, *Iude 8.* and  
 he teacheth otherwise then Saint *Peter* did, who  
 wils us to *submit our selves to every ordinance of man*,  
*1 Pet. 2. 13.* and contrary also to the doctrine  
 of S. *Paul*, who tels us that we must needs be  
 subject, not onely for fear, but for conscience  
 also, *Rom. 13. 5.*

“And what probable reason can any man  
 “give, why a childe is bound to obey his Fa-  
 “ther, or a servant his Master, when he limits  
 “him in the use of a thing indifferent; and we  
 “should not be bound to submit our selves to  
 “our Superiors appointment in the like things,  
 “when as it cannot be denied, but Superiors  
 “have the same authority, for the peaceable  
 ordering

"ordering of the Church, and Common-  
 "wealth, that fathers, and masters, have over  
 "there children, and servants, for the order-  
 "ing of their families. Surely but that the  
 "Scripture hath foretold there shall, and ever  
 "will be differences, sidings, and partakings  
 "in the Church, 1 Cor. 11. 19. a man would  
 "wonder, how ever it should sink into the  
 "heads of sober understanding men to deny  
 "either the power in Superiours to ordain, or  
 "the necessity of inferiours to obey the lawes  
 "and constitutions of the Church touching  
 "times, places, vestments, gestures, and other  
 "ceremoniall circumstances, requisite to the  
 "more decent orderly, and solemn perfor-  
 "mance of Gods publike worship and service.

Our Church, I am sure is of another judge-  
 ment, for it is the Tenet of our Church in the  
 thirtieth Canon, *That things of themselves, and of  
 their own nature indifferent, do in a sort alter their  
 natures, when they are commanded or forbidden by a  
 lawfull Magistrate.* And therein it teacheth right-  
 ly for in such matters of a middle or indiffe-  
 rent nature, *nec iussio, nec prohibitio principum aut  
 pralatorum est contemnenda, neither the Commande-  
 ment, nor prohibition of Princes or Prelates is to be  
 contemned* (saith S. Bernard, Epist. 7.) *Sed quic-  
 quid vice dei praecepit homo, quem pro deo habemus,  
 tanquam deum audire debemus.* But whatsoever in  
 things of this nature man commandeth, who is in the  
 place of God, we are bound to obey as God, (saith the

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same

same Father) *ipsum quem pro deo habemus, in his que aperte, non sunt contra deum, audire debemus, Gods vicegerents must be heard and obeyed in all things, that are not manifestly* <sup>7</sup> *contrary to the revealed Will of God.* And such a limitation in the use of things indifferent, brings no diminution to our Christian freedom or liberty which is seated in the minde, or judgement, but if we will draw, and extend our liberty unto a freedom of actions, thinking that we may do what we list in things indifferent, without controul, or without any reverence, or regard, unto the Magistrates orders, or to the Churches decrees, our liberty in the end will prove a licentious disturbance both of the Church and state.

Those men then go quite contrary to work, even to the fearfull purling of their own, and other mens consciences, who use to argue in this manner. This I have no warrant to do, for where is it commanded? Whereas they ought rather to argue thus, this I have good warrant to do, for my Superiours command me to do it, and being no where expressly forbidden in the Word, I may lawfully, nay I must of necessity obey my Superiours in every thing they command, that is not repugnant to the Word of God: but it is not repugnant to the Word of God, to wear a Surplesse to signe the childe with the signe of the crosse at the time of Baptisme, according to the ancient use in Primitive and purer times, to kneel at the receiving

<sup>7</sup> Nullius prohibito valet obviare preceptis, nullus iussio preiudicare prohibitis. Bern. ubi supra.

<sup>2</sup> Some mislike our Church-rites because no where commanded in Scripture, be it so: no more are those which they like: is the Cap, or Surplesse, no where commanded? no more is the night cap, or cloak, is kneeling, no where commanded at the receiving of the Communion? no more is sitting or standing, and so of the rest; but where are any of these forbidden in the Scripture?



ceiving of the holy Communion, to stand up at the recitall of the Creed, or to use any other reverend Gesture prescribed by the Church. If these be any where forbidden in the Scripture, let the places be shewn (as for farre fetcht, and fallible deductions, I value them not) let one text, or tittle of Gods Word be produced, where all these, or any ceremony appointed to be used in our Church, is forbidden, and I for my part will never use it, though I should hazard the displeasure of all my Superiours, by forbearing the use of it; but if it cannot be shewn, that these things are any where forbidden, the use of them is warrantable, and made lawfull by the Word of God, and being commanded by lawfull authority, I am bound to use them, because God commands me to submit to every ordinance of man, *1 Pet. 2. 13.* and to obey my Superiours in things lawfull, *Heb. 13. 17.*

Neither will it help the Patrons of licentious libertinisme a whit to say, that some of the forenamed ceremonies were superstitiously abused by the Papists: be it so, yet they cannot deny, but that they were used in the Church long before popery did bear sway, and the abuses mixt with them by the Romanists we affect not, we allow not, we defend not, but have purged them from their abuse, and restored them to their Primitive use, and things abused, may be well used, and need not

to be clean abolished, our worthy Ancestors (saith S. Aust:n) took the Temples ded cated to Idols, and made them serve for holy Oratories, or houses of prayers, they took the revenues which were devoted to the Gods of the Gentiles, and converted them to the maintenance of Gods Ministers. And that holy Father saw no Icelacisme or incongruity in it, *Hoc de illis fit, quod de ipsis hominibus cum ex sacrilegis & impiis in veram religionem immutantur.* The change of them from an impious to a pious use; was in his judgement, but like the change which is wrought in men, when of bad, they become good, of Sacrilegious, religious. August. epist. 154. where he gathers out of Deut. 7. 25. that the gold, silver, and other rich ornaments of Idols may not be taken to mens private uses, least they should seem to destroy the Idols for covetousnesse, not for piety: yet such things may be converted to Gods service, as wicked Idolatrous men may be converted to his service, as the water of Fountains dedicated to false gods, may be used for Baptisme, as Bels rung to the service of Idols, may be rung and used to the true Gods service; and this he further confirmeth by Ioshua, his preserving the Silver, Gold, vessels of Brasse, and Iron, usefull for Gods service, to be kept in Gods Treasury, when all other things in the sacking of *Iericho*, were accursed and destroyed: and *Gideons* sacrificing a Bullock unto God, and burning it with the wood of the grove dedicated to *Baal*, by Gods own appointment,

Iosh. 6. 19. 24.

pointment. *Judges 6.25.26.* the sacred Vessels of the Temple had been fowly abused in *Babylon* by *Nabuchadnezzar*, and *Baltazar*, yet when *Cyrus* had given Commandement for the restoring of them again, *Zerubbabel* made no scruple to imploy them in there former holy uses. The Magicians had abused the Starres, yet God made use of a Starre to conduct them unto Christ, the Athenians had abused the *Altar*, that was dedicated to the unknown god, and yet *Saint Paul* made use of an inscription written upon that Altar, to preach unto them the God which they knew not. Shall we (with *Lycurgus*) pluck up the Vines, because some will be drunk with Wine? or with *Cotta* in *Tully*, condemn reason, because some have made use of it to pleade an ill cause? No, where *crimen non est in rebus, sed in vitio utentis*, the fault is not in the thing, but in him that useth it, there we may apply it to a right use when we have removed the abuse.

But were the impugnors of our Church ceremonies put to it, they would finde it a very hard task to prove that any one individuall, or particular ceremony used in our Church, hath been at any time abused by the Papists. For those Surpleesses, and other vestments which we wear, those particular crossings wherewith we signe Infants at the time of their Baptisme, in token that they should not be ashamed, to confesse the faith of Christ crucified, but manfully fight under his

*Banner, against the world, the flesh, and the Devil, and continue his faithfull souldiers, and servants, unto their lives end, were made long since popery was banished out of the Church; and so could not be superstitiously abused by papists, unlesse they abused them before they had a being, or were in *serum natura*.*

▪ In this Book  
of the three  
Innocent Co-  
remones.

If any then take causelesse offence at the use of such *innocent ceremonies*, (as they are rightly styled by the reverend and learned Bishop of *Duresme*) it is an offence taken, not given, and he that taketh offence where none is given, must answer for it both as the giver, and as the taker; all that we can do, is to be sorry for it, that they should be offended without just cause, but we may not redeem the offence of private persons, by our disobedience to publike Governours, for the rule is certain, that where lawfull authority determineth our liberty, their the respect of private scandall ceaseth; and that restraint which proceedeth from speciall duety, is Superiour to that which proceedeth but from common charity, the duties which we owe to our Governours by way of justice, are more strictly obligatory, then those which we owe to private persons onely by way of charity, as I could prove by many convincing arguments, were it needfull.

For a close and upshot of this point, I wish from my heart that men now a dayes, had more of the Spirit of conformity, and obedience to the

the constitutions and commands of lawfull authority, and that they would respectively observe the prescribed orders, and ceremonies of the Church, according to the Churches prescription, which they may do without prejudice to their Christian liberty, without danger of idolatry, superstition, or giving any the least just occasion of scandall, and which they cannot refuse to do, but they must become guilty of disobedience, irregularity, and of non-conformity to the ancient Church in the primitive and purer times, who used all or most of these ceremonies which we use, in the same manner that we use them, and shall we desert, and condemn Antiquity to please a few novelists, ill affected to the discipline of our Church, who under a pretence of *hating Idols, perswade men to commit sacrilege*, to rob God of his due service, and the Church of her patrimony which cannot safely be alienated or applied to any other use then that, for which it was principally intended, as I undertook to shew in the third place.

<sup>b</sup> Our ceremonies make the very outward face of our Church, as like as may be, to the most ancient, and purest Churches which yeelded so many thousand Martyrs, for the testimony of the truth, in their times, *Iuel. Apol.*

III. It is well known, and confessed that the state of the Clergy, in every good Commonwealth hath had its lot, and portion not onely spirituall in the Lord, but also temporall in the Commonwealth, being a state of men, as of the best desert, if they do their duties: so not to be fed by the Aire, as the Cameleons are, but by the fruits, and increase which proceed from

<sup>c</sup> Malach 3 8.  
Will a man rob God? yet ye have robbed me, but ye say wherein have we robbed thee? in tithes and offerings.

from the earth, and other tithes, and offerings, and therefore they have had allotted them by the law of nature, as *Melchisedech* had *Gen. 14. 20.* by the law of *Moses*, as the Priests had, *Levit. 27. 32. Numb. 18. 21. Deut. 26. 12, 13.* by the allowance of our Saviour Christ, *hec oportet fieri*, you ought to give tithes, even of the hearbs that grow in Gardens, *Math. 23. 23.* and by civill and provinciall lawes in Christi-anity, have they had allotted them, not onely the tithes of the fruit of the earth, becaufe they have bellies to be fed, and backs to be cloathed, and families to be maintained: but they had there Cities and there Lands belonging to them amongst the Jewes, and also their parts in the sacrifices and offerings, and amongst Christians there demaines temporal-ties, and speciall priviledges: yea they had their speciall priviledges amongst the heathen, for when *Ioseph* bought all the land of the Sub-jects in *Egypt*, the Priests land was not sold, *Gen. 47. 28.* that became not *Pharaahs*.

And were not men deeply infected with a spice of <sup>d</sup> infidelity, they would not touch, or meddle with that portion which is allotted to God and his Ministers, they would not turn that to private uses, which belongeth to the Church or Churchmen, they would not desire to reap that which they never sowed, nor

<sup>d</sup> *Plato* saith, that the Sacrilegious hold one of these three things, either that God is not, or that he regardeth not the things done by men, or that he will be easily reconciled to them that sacrilegiously rob him, *Lib. 10. de legibus.*

take

take away that which they never gave, they would not make the Monuments of their forefathers liberalities, the eternall testimonies of their sacrilegious robberies; it is a lesson set down in the rules of the law, *quod semel deo dictum, non est ad usus humanos ulterius transferendum*, that which hath been once dedicated unto God, is not any more to be transferred to the uses of men, & *qua recte data sunt eripi non licet*, and that things well given must not be taken back, or be employed to civill, or prophane uses.

Calvin in an Epistle of his to that most Reverend Father Crammer Archbishop of Canterbury complaineth, *Quod praeda expositi sunt ecclesia reditus*, that the Church revenues were made a prey, and he calls it *malum sane intollerabile*, an evill or mischief intollerable no way to be endured. Bentius in an Epistle prefixed before his Homilies on the Acts saith, that not onely Antichrist by his impiety, and the Turk by his cruelty, threaten the destruction of the Church, but those also, saith he, seek the utter subversion thereof, *qui occupationibus, & direptionibus facultatum ecclesiasticarum, adolescentes à studio sacrarum literarum deterrent*, who by invading and spoiling the Churches possessions, do deterre young Students from the study of Divinity: for although saith he, the Church of Christ being built upon a rock, doth not absolutely need the aide of externall riches, *tamen hiqui facultates ecclesiasticas deripiunt, & in privatum suum usum transferunt, depredationibus*

D

suis



*suis id efficiunt, quo pauciores sacris literis operam dent, & ad obeunda publica munera erudiantur, profecto ecclesians dei quantum in ipsis est, evertunt, & devastant, yet forasmuch as they who spoile the Church of her possessions, and put them to their private use, do by there spoil, and robbery, bring matters so to passe, that fewer will addict themselves to the study of Divinity, or be trained up to the publick functions thereof, as much as in them lye, they overthrow, and lay waste the Church of Christ, and this he stiles (non ferendum barbariem) a Barbarism not to be suffered.*

*Gualter on the 21. of S. Lukes Gospel speaking of the poor Widdows two mites cast into the Treasury, and our Saviours preferring them before the greater gifts of the richer sort, Forasmuch, (saith he) as Christ is wont to behold such things, we must remember that he also seeth them [qui opes ecclesiasticas sacrilega manu ad se rapiunt] who with sacrilegious hands, take the Church goods unto themselves [grave illorum scelus, & omni detestatione dignum sacrilegium est, opes illas in usum alienum convertere, siue id publice fiat, siue privatim] hainous is there offence, and a sacrilege by all means to be detested, to convert those possessions to any other use whether publike or private, and yet not onely in the papacy, saith he, but even by some of them [qui Evangelii nomine gloriantur, & religionis reformatæ sectatores videri volum, impudentissime thesauri sacri distrahuntur.] Who glory in the name of the Gospel, and would seem the most sincere professors of the reformed religion, the holy Treasures of the Church, are  
most*

most impudently wasted, some snatching part to their own private use, some casting all that is left into the publike treasury, or exchequer; whence it will in time come to passe [*ut Schola frigeant, doctissimi quique d. labantur*] that Schooles will every where be contemned, and learned men decay by degrees, and slide away insensibly like water. M<sup>r</sup> Knox in a Letter

which he wrote to his brethren of the Ministry in Scotland a little before his death amongst other things, chargeth and commandeth them with uprightnesse, and strength in God, to gainstand the mercilesse devourers of the Churches Patrimony, if men will spoil, saith he, let them do it to their own perill and condemnation, but communicate you not with their sinnes, of whatsoever estate they be, neither by consent, nor yet by silence; but by publike protestation make this known unto the world, that you are innocent of such robbery; which will ere it be long, provok Gods vengeance upon the committers thereof, God give you wisdom and courage in so just a cause, thus he; yet now adayes men take what they can from the Church, but give little or nothing to the Church.

Holy David, when he sate in his house, and had rest round about from all his enemies, did advise to build Gods house, 1 Sam. 7. his peace bred in him piety, his rest religion, and the zeal of Gods house, had eaten him up: but the peace of many hath bred in them policy, and their zeal (might they have their will) would eat up Gods house, while they hunger not so much for the

The Copy of the Letter is in B. Coopers defence, or decalogy against M<sup>r</sup> Hames, Paralogy, pag. 66.

good, as the goods of the Church, and deal with the Lords Ambassadors, as *Hannun* did with *Dauids*, curtailing their livings, as he did their Garments; or as *Dionisius* did with *Esculapius*, who took from him his golden glittering robe, as too heavy for summer, and too cold for winter, and bestowed on him a courser garment; they are very skilfull in the ablativ, but ignorant in the Dative, Arithmeticians onely in subtraction from God, to make up an addition to themselves, and their estates.

Go to the Isles of *Chittim*, and behold, enquire of the nations round about *Ier. 2. 9.* if any such things be done amongst Turks and Pagans to their gods: what Temples or religious places once dedicated, do they deface, or expose to contempt, ruine, or decay? or who of them ever robbed their Churches, or religious houses sacrilegiously of their renewals and patrimony?

Let men think what they will, but assuredly the Lords portion will be to those who unjustly possesse it, and to their estates, as that worm which was at the root of *Jonahs* gourd, that caused a speedy fading, and finally decay thereof; like *Achans* execrable thing, which proved the ruine of him and his whole family, as the Ark to the Philistines, which never ceased to plague them till it was sent back to the right owners, as *aurum Tholosanum*, the gold of *Tolouse* which impoverished all those  
and

and their families that had any of it, as the coal stola from the Altar by the Eagle, which set a fire of her whole nest: or like the cursed water to the guilty woman, though it may cause a swelling of their rents at the first, yet it will bring upon them and their estates, a consumption at the last; for whatsoever was mortified, and bequeathed to the use of God, and his Church, it had a curse or imprecation set upon it, that any who should take it away, or alienate it to another use, might be Anathema, and his account without mercy at the dreadfull day of judgement, when he shall come to receive his doome from the hand of the judge both of Heaven and Earth, to whose service the same was principally dedicated.

So ran the  
dispositive  
form in all  
grants, Deo &  
ecclesie

*Dionisius* having spoiled the Temple of *Proserpina* at *Locris*, of *Iupiter* at *Peloponesus*, of *Esculapius* at *Epidaurus*; because *Proserpina* drowned him not as he sailed to *Syracuse*, nor *Iupiter* struck him in peeces with his Thunderbolt, nor *Esculapius* made an end of him by some miserable consumption, both he himself, and some others accounted such his sacriledge to be just, and lawfull: so some because they thrive a while, and prosper with those spoiles which have been taken from the Church, they think God approves and allows such a sacrilegious act; and will never call them to a reckoning for it, but they shall finde that curse to take hold of them, and their families which the

Prophet *Habakkuk* pronounced against *Nabuchadnezzar* who enriched himself with the spoils of the East, *Va accumulanti non sua*, woe to him that coveteth an evill covetousnesse to his own house, *Habuc. 2.9.* The *sauros quos devorant*, evoment, they shall one day be forced, as *Iob* saith, to vomit up those Treasures which they have unjustly devoured, *κρηδὸν καὶ νόμισμα*, their wicked gain ( according to the Greek Proverb ) shall bring a rod at the back of it, to whip them with. It is an old rule *voluntas sola quoad ecclesiam punitur*, that a Sacrilegious intent shall not escape without punishment, and how the action of sacrilege hath been punished, what story yeilds not an instance? what heathen but took notice of it?

*Novimus multaregna, & Reges eorum propterea cecidisse, quia ecclesias spoliaverunt, resque eorum vastaverunt, alienarunt, diripuerunt*, we have known saith *Charles the great*, many Kings and Kingdomes brought to speedy ruine and destruction, because they spoyled Churches, and laid waste, alienated, and made a prey of their revenews. *Virgil* notes that the Grecians offered violence to the Temple of *Pallas*.

*Corripuere sacram effigiem*, and inferres thereupon,

*Ex illo fluere & vitro sublapsa referri spes Danaum.*

That they never prospered, but had ill successe ever: when *Baltazar* abused to prophane uses the sacred Bowls of the Temple, then appeared

peared the writing upon the wall, which shewed that his dayes were numbred, and that his Kingdome was cut of from him and his posterity for ever, *Dan. 5.* *Antiochus* dyed miserably, and confessed at his death, his sinne of sacrilege, how that he had taken vessels of gold and silver from the Temple of *Ierusalem*, *1 Mac. 6.* *Heliodorus* being sent by King *Seleucus* to spoil the Temple of *Ierusalem*, of the treasury that was laid up there, as he was about to take it away, suddenly two young men appear before him, notable in strength, excellent in beauty, comely in apparell, who scourged him continually and gave him many sore stripes, so that he fell on the ground, *2 Mac 3. 26, 27.* and lay speechlesse, without all hope of life, *Vers. 29.* till by the prayer of *Onias* the high Priest, he was restored to health, *Vers 33.* and he returning to the King, when the King asked him who might be a fit man to be sent yet once again to *Ierusalem* for the same purpose, *Vers. 37.* he answered, if thou hast any enemy or traitor, send him thither, and thou shalt receive him well scourged, if he escape with his life, *Vers. 38.* for in that place there is no doubt, a speciall power of God which defendeth it, and beateth, and destroyeth them that come to hurt it. *Vers. 39.* After *Julian* had robbed the Churches of their plate in scoffing manner, saying, *Ecce quam pretiosis vasis ministratur Maria filia* are these fit vessels or cups for the Sonne of Mary

*2 Theod. eccles.  
hist. lib. 3. c. 11.*

to be served with? he was suddenly wounded to death with an Arrow (as <sup>2</sup> *Theodoret* thinketh) shot from Heaven. *Pompey* noted by *Tully*, and *Livy* for one of the most fortunate men in the world, till he entred into the Temple at *Ierusalem*, and offered wrong to it, then continually after he had unhappy successe, and dyed miserably, when the *Vandals* came with a puissant army against *Gabinus*, (as *Eutropius* relates the story) the Duke sent some of his Captains disguised to see whether the *Vandals* revered the Temples of the Christians, or spoiled them, if they spoyle, or violate them (saith he) the God whom the Christians worship, who they say is a powerfull God, will not spare them that spoil his houses, and so it came to passe; for the *Vandals* marching forward enriched with the spoil, and goods of the Church were vanquished in battell, slain, and put to divers torments.

And that I be not infinite in examples we see by daily experience, that of goods sacrilegiously gotten, *perpetuus nulli datur usus, no man possesseth them long*, but they passe from man to man, from heir to heir, 'from family to family, as the Ark did from *Ashdod* to *Gath*, from *Gath* to *Ekron*, and could finde no place to rest in among the *Philistines*, but troubled them wheresoever it came, till they returned it again to its proper place, *1 Sam. 5.*

If any be offended with this my discourse,  
I must



I must answer for my self, as *Tertullian* did in another case, *conditio praesentium temporum provocat hanc admonitionem nostram*, the condition of the present times do provoke, and in a manner embolden me to offer unto the view of those, who please to read it, this my admonitory information, that had its conception, and birth, was begun, and finished in a very few dayes space, which I now intimate, not thereby to assume any glory to my self, but by way of excuse or apology, if I have not performed answerably to the goodnesse of the cause, in defence of which it had been fit, I should have used more mature deliberation, least truth it self suffer by this my over hasty indiscretion.

But when I had waited long to see whether the ancient and men of abler parts would speak, and continually heard many mouthes open to defame the service, and ceremonies of our Church, and few, or none open to defend them from those fowle unjust aspersions, which are in many libellous Pamphlers cast upon them,

*Vexatus toties Rauri Theseide Codri*

— *Quis tam ferreus ut teneat se?*

Rather then so good a cause should want an advocateto plead for it, or that our Church should not be justified of some (though one of the meanest) of her children; I have presumed to publish in a very homely dresse, such as it is, this my defence, and vindication of the Service, Ceremonies, and settled Patrimony.

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of

of our Church, which craves audience against those, *quibus quiescere movere magna est merces*, who love to fish in troubled waters, and hold the disturbance of the Churches peace, a sufficient hire to set them on work, making it <sup>to</sup> <sup>their</sup> <sup>whole</sup> <sup>endeavour</sup>, their speciall study, night and day, to keep a faction on foot to maintain opposition and sidings. And that late reverend Bishop of Winchester, Doctor Andrewes hath told us the true reason why such men love to be contentious, & why, saith he, *It is the way to be somebody, in times of peace what reckoning is there of Wat Tyler or Jack Straw? Make a sedition, and they will bear a brain with the best.*

*Primianus* and *Maximianus* were the heads of the two factions of the Donatists in *S. Austins* time, he saith, it was well for them that factions fell out, else *Primianus* might have been *Postremanus*, and *Maximianus* might have been *Minimianus* well enough, but in a faction either of them was a jolly fellow, head, and leader of a party; and this tickling desire of vainglory, to be magnified up, and down in the mouths of the people for the head of a faction, will make men contentious, and they will take order that we shall never want, needlesse contentions, and quarrellsome brawls, both in the Church, and State, if they be not timely prevented and suppressed.

But sith there can come nothing of contentions, but the mutuall waste of the parties contending

tending, till a common enemy dance in the ashes of them both, I do wish heartily that the grave advice which *Constantine* gave for reuniting his divided Clergy, may at the length so farre prevail with us, who professe our selves to be the sonnes of the same Church, that things of small moment never disioyn us, whom one God, one Lord, one faith, one baptisme, bands of so great force, have lincked together; and that we would bear such respective love to our Mother, this Church of *England*, (which hath nurtured us in the truth, and from our infancy hath tendred all good means, that we being taught in the Word, may now many of us teach others) as not upon needlesse, and triviall occasions to disquiet her peace.

*Divide & impera*  
*Matth. 12. 25.*  
*A Kingdome divided, &c.*

It cannot be denyed, but that some unto whom the execution of the Ecclesiasticall Laws belong, have been much faulty, and through want of either of care or conscience, have suffered many irregular abuses and corruptions, to creep into their Courts: but these are personall faults, of which I am no Patron, the best defence of them is speedy redresse, and amendment: that which I defend, is that all personall adventitious abuses being severed, and set apart, there is not in the form of our Church politic, nor in our Liturgy, nor in the ceremonies of our Church any thing, which hath not in some sort warrant from Divine authority, or Primitive antiquity; and

which hath not been allowed, approved, and also justified by the glorious Martyrs, and best learned Divines of our Church against the cavilling exceptions of gainsayers.

Wherefore I wish once again from my heart that the ceremonies, and especially the Service Book of our Church might be continued without any, or with as little alteration as may be, for the reasons given by those of our English Church at *Strausburgh*, to them of *Franckford*, why they should continue the Book of Prayer they had: 1. Because they that should alter it, might be thought to condemn the chief Authors of it, who suffered as Martyrs. 2. Because it might give occasion to the adversary, to accuse our doctrine of imperfection, and mutability, and to upbraid us, (as usually they do) that we have onely *menstruam fidem*, a changeable faith. 3. Because it might move the godly, to doubt of that truth whereof before they were well perswaded.

It is an old received rule that *omnis mutatio est periculosa*, all change of things settled is dangerous: *vana mutatio consuetudinis etiam quæ adiuvat utilitate, perturbat novitate*, for the very change saith *S. Augustine* of settled customes, though it may seem to help with some commodity, yet will it do more hurt with the novelty. Which occasioned the *Locrines* to decree that whosoever would bring in a new law amongst them, should come and declare it to the assembly with an halter about his neck, that

that if it were not approved good for the Common-wealth, he might presently be hanged for his desire of innovation: and because many dangerous inconveniencies do commonly follow upon the alteration of things settled. Our late wise *Salomon*, and gracious Sovereign *K. James* (in his proclamation prefixed before the Book of Common-prayers) admonished all men, that hereafter they should not expect, or attempt any further alteration in the common and publike form of Gods Service from that, which was then established; for (saith his sacred Majesty) neither will we give way to any to presume, that our own judgement having determined in a matter of such weight shall be swayed to alteration by the frivolous suggestion of any light spirit, neither are we ignorant of the inconveniences that do arise in Government, by admitting innovation in things once settled by mature deliberation; and how necessary it is to use constancy in upholding publike determinations of states: for such is the unquietnesse, and unstedfastnesse of some dispositions affecting every yeer new formes of things, as if they should be followed in their unconstancy, would make all actions of state ridiculous, and contemptible; whereas the stedfast maintaining of things by good advice established, is the weal of all Common-wealths.

Let no fancy then about ceremonies, no blinde affection to any forraign Church discipline, no itch of innovation, no singular conceit of pride, no humorous contrariety alienate your mindes from the publike service and cere-

Math. 23. 24.

monies of our Church by law establisht. Do not, with the Pharisees, strain at a gnat, and swallow a Camell, stumble at a lawfull ceremony, and foster a lawlesse schisme; but let it be your onely strife to flye all needlesse strife and contention about such things, and in your daily prayers, pray for the peace of *Ierusalem*, bowing your knees, lifting up your eyes, hands, and hearts unto the God of peace, that he would at the length settle a firm peace in his Church: never was there more need of this prayer, then in this fearfull combustion, and confusion of the Christian world, wherein there is nothing almost heard of, but fraction, and faction, schisme, and separation; nothing but warres and rumours of warres, Christian against Christian, Church against Church, Nation against Nation, Kingdome against Kingdome, as if those last perillous times were come upon us which our Saviour spoke of, *Math. 24.* therefore *Pacem spiremus & suspi-remus coram domino*, let us breath out prayers, and sighes for peace before the Lord, and especially at this time we should poure out our devoute, fervent prayers to Almighty God for the representative body, the great Councell of this Kingdome now assembled in the high Court of Parliament, most humbly beseeching him, so to steer all their consultations, that by a joynt unanimous consent they may decree onely those things, as shall make most to his glory,

glory, to the advancement of truth, and piety,  
to the joy and contentation of His Majesty, to  
the peace, welfare, and safety both of the  
Church, and State, carefully avoiding  
all extreams, without turning a-  
side either to the right hand  
or the left, which God  
in mercy grant, &c.

\* \*  
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ERRATA.

P Ag. 5. Lin. 12. for *Quinti hunc*, read *Quintiliane*, pag. 18.  
l. 17. for *purling*, read *pulling*. pag 25. lin. 18. *Bentius*, read  
*Brentius*.



*FINIS.*

